

THE
ANTIMASONIC REVIEW,
AND
MONTHLY MAGAZINE.

PRICHARD'S MASONRY DISSECTED.

THE system of Freemasonry is a curiosity worth contemplating. With a desire to spread it before our readers in its own image, we have taken a copy of the first disclosure of the mystery ever made, and now present it to the public entire. The alterations that have been wrought, since this disclosure, swell the number of degrees from "*the whole three*" to fifty, a hundred, or even more; and also fill "*the whole three*" with additions and variations, in-somuch that they are swollen many times their original size; but in general, what was *masonry* then, is *masonry* now; it is the same bladder only blown with vanity in the increased ratio of modern steam power.

We have no spirit to comment upon it; we give it, and leave every reader to his own speculations. How the lightning clings to the Franklin rod, we cannot tell; how the worm generates in the cheek lately flushed with rosy health, but now laid in the humble tomb, is hidden from our philosophy; and how the wise and great have bowed without shame at the altar of Freemasonry, and how, to this day, they teach others, by example, to submit their eyes to the hood, and their necks to the halter, and their steps to the guidance of Freemasonry and its oaths, is equally unaccountable. At this day a man cannot be ac-

counted wise, who denies the fact of the lightning's following a metallic conductor in its swiftest flight, and the worm's feeding on the cheek of the dead, however tightly enclosed, and the mason's going through the mummery which follows, however exalted in name or worth.

Many flatter themselves that ministers and statesmen have a royal way to the lodge-room, which conducts them into its recesses without passing through the usual follies of the candidate ; but it is not so. Every master of the Lodge is sworn with an oath to observe and preserve the ancient landmarks of the order ; and, therefore, it is impossible for him, consistent with a decent observance of his masonic obligations, to admit any man *informally* to enter the Lodge. It is true that respectable men are treated with less rudeness, than men of light character ; the degradation to which they are compelled to submit, is sugared over with polite terms, and with kind tones : but if ever a man was in this country made a Freemason, without being stripped to the last remnant of decency, then he may and probably must have carried some *metallic* substance into the Lodge with him, which is masonically impossible ; if he was made without having one foot bare to the knee, and the other slipshod, then "the ancient landmarks" were removed, contrary to the oath, and greater respect was paid to the person of the individual, than to what masons consider the oath of God ; and if he was admitted without a hood over his eyes, he would see the rope which is put round his neck, and the fun which is reflected by his grotesque figure in the faces of the brethren, and he would bolt from the scene. However we might be pleased to think that our respected friends in the brotherhood entered by a royal way, it is contrary to the oath, and, therefore, most improbable, except that the Grand Master alone has been known rarely to make a mason, as the Lord made the earth, by the word of his power, and without any ceremony.

Masonry Dissected. Being an universal and genuine description of all its branches, from the original to the present time, as it is delivered in the Constituted Regular Lodges, both in city and country, according to the several degrees of admission. Giving an impartial account of their regular proceedings in initiating their new members in the whole three degrees of Freemasonry, viz: I. ENTERED APPRENTICE. II. FELLOW CRAFT. III. MASTER. With a new and exact list of Regular Lodges, according to their seniority and constitution. By Samuel Prichard, late member of a Constituted Lodge. To which is added, the Author's vindication of himself, together with a copy of the oath that he took before an alderman, that this was a true copy of Freemasonry.—Twenty-first Edition.—London.—Printed for Byfield and Hawkesworth, the corner of Craig's Court, Charing Cross.—Price six pence.—A. D. 1730.

“ Samuel Prichard maketh oath, that the copy hereunto annexed is a true and genuine copy in every particular.

SAMUEL PRICHARD.

“ Jur 13 Die Oct, 1730.
Coram me R. Hopkins.

“ MASONRY DISSECTED.

“ In these latter days masonry is not composed of artificers as it was in its primeval state, when some few catechetical questions were necessary to declare a man sufficiently qualified for an operative mason. The term Free and Accepted Masonry (as it now is) has not been heard of till within these few years. No constituted Lodges or quarterly communications were heard of till 1691, when lords and dukes, lawyers and shopkeepers, and other inferior tradesmen, porters not excepted, were admitted into this mystery or no mystery. The first sort being introduced at a very great expence, the second sort at a moderate rate, and the latter for the expence of six or seven shillings, for which they receive that badge of honour which (as they term it) is more ancient and more honourable than is the star and garter, which antiquity is accounted, according to the rules of masonry, as delivered by their tradition ever since Adam, which I shall leave to the candid reader to determine.

“ ENTERED APPRENTICE'S DEGREE.

Question. From whence came you?
Answer. From the Holy Lodge of St. John's.

Q. What recommendations brought you from thence?

A. The recommendation which I brought from the Right Worshipful Brothers and Fellows of the Right Worshipful and Holy Lodge of St. John's; from whence I came, and greet you thrice heartily well.

Q. What do you come here to do?

A. Not to do my own proper will,
But to subdue my passion still:

The rules of masonry in hand to take,
And daily progress therein to make.

Q. Are you a mason?

A. I am so taken and accepted to be 'mong brothers and fellows.

Q. How shall I know you are a mason?

A. By signs and tokens and perfect points of my entrance.

Q. What are signs?

A. All squares, angles, and perpendiculars.

Q. What are tokens?

A. Certain regular and brotherly grips.

Examiner. Give me the first sign, and I will give you the second?*

Exam. I hail it.

Response. I conceal it.

E. What do you conceal?

R. All secrets and secrecy of masons and masonry, unless to a true and lawful brother, after due examination, or in a just and worshipful lodge of brothers and fellows well met.

Question. Where was you made a mason?

Ans. In a just and perfect Lodge.

Q. What makes a just and perfect Lodge?

A. Seven or more.

Q. What do they consist of?

A. One master, two wardens, one fellow craft, three entered apprentices.

Q. What makes a Lodge?

A. Five.

Q. What do they consist of?

A. One master, two wardens, one fellow craft, one entered apprentice.

Q. Who brought you to the Lodge?

A. An entered apprentice.

Q. How did he bring you?

A. Neither naked nor clothed, bare-foot nor shod, deprived of all metals, and in a right moving posture.

Q. How got you admittance?

A. By three great knocks.

Q. Who received you?

A. A junior warden.

Q. How did he dispose of you?

A. He carried me up to the north-east part of the Lodge, and brought me back again to the west, and delivered me to the Senior Warden.

Q. What did the Senior Warden do with you?

A. He presented me and shewed me how to walk up (by three steps) to the Master.

Q. What did the Master do with you?

A. He made me a mason.

Q. How did he make you a mason?

A. With my bare bended knee and body within the square, the compass extended to my naked left breast, my

naked right hand on the Holy Bible, then I took the obligation (or oath of a mason)

Q. Can you repeat it?

A. I'll do my endeavor. "I hereby solemnly vow and swear, in the presence of Almighty God, and this right worshipful assembly, that I will hail and conceal and never reveal the secrets or secrecy of masons or masonry that shall be revealed unto me, unless to a true and lawful brother, after an examination, or in a just and worshipful lodge of brothers and fellows well met. 2d. I furthermore promise and vow, that I will not write them, print them, mark them, carve them, or engrave them, or cause them to be written, printed, marked, carved, or engraved on wood or stone, so as the visible character or impression of a letter may appear, whereby it may be unlawfully obtained. All this, under no less penalty than to have my throat cut, my tongue taken from the roof of my mouth, my heart plucked from under my left breast, then to be buried in the sand of the sea, the length of a cable rope from shore, where the tide ebbs and flows twice in twenty-four hours, my body to be burnt to ashes, my ashes to be scattered upon the face of the earth, so that there shall be no more remembrance of me among masons. So help me God."†

Q. What form is the Lodge?

A. A long square.

Q. How long?

A. East to West.

Q. How broad?

A. North to South.

Q. How high?

A. Inches, feet, and yards innumerable, as high as the Heavens.

Q. How deep?

A. To the centre of the Earth.

Q. Where does the Lodge stand?

A. Upon holy ground, or the highest hill or the lowest vale, or in the vale of Jehoshaphat, or any other secret place,

Q. How is it situated?

A. Due East and West.

* Here the grip is given, probably thus: the Examiner says, "I hail it," drawing his hand across his throat. The Respondent replies, "I conceal it," offering his hand, and giving the grip of an Entered Apprentice, which will soon be explained.

† This penalty is distributed in modern lodges among the three degrees: the plucking out of the heart belongs to the Fellow Craft's degree, and the burning of the body to the Master Mason's, according to modern lecturers.

Q. Why so?
 A. Because all churches and chapels are or ought to be so.
 Q. What supports a Lodge?
 A. Three great pillars
 Q. What are they called?
 A. Wisdom, Strength, and Beauty.
 Q. Why so?
 A. Wisdom to contrive, Strength to support, Beauty to adorn.
 Q. What covering have you to the Lodge?
 A. A cloudy canopy of divers colours (or the clouds)
 Q. Have you any furniture in your Lodge?
 A. Yes.
 Q. What is it?
 A. Mosaic pavement, blazing star, and indented tassel
 Q. What are they?
 A. Mosaic pavement, the ground floor of the Lodge; blazing star, the centre, and indented tassel, the border around about it.
 Q. What is the other furniture of a Lodge?
 A. Bible, square, and compass.
 Q. What do they properly belong to?
 A. Bible to God; compass to the Master, and square to the Fellow Craft.
 Q. Have you any jewels in your Lodge?
 A. Yes.
 Q. How many?
 A. Six; three moveable, and three immoveable.
 Q. What are the moveable jewels?
 A. Square, level, and plumb rule.
 Q. What are their uses?
 A. Square, to lay down true and right lines; level, to try all horizontals, and the plumb rule, to try all up-rights.
 Q. What are the immoveable jewels?
 A. Tassel board, rough ashler, and *brouched thurnel*
 Q. What are their uses?
 A. A tassel board, for the Master to draw his designs upon; rough ashler, for the Fellow Craft to try their jewels upon, and the Entered Apprentices to learn to work upon.

Q. Have you any lights in your Lodge?

A. Yes; three.

Q. What do they represent?

A. Sun, Moon, and Master mason.

"N. B. These lights are three large candles placed on high candlesticks.

Q. Why so?

A. Sun to rule the day; moon, the night, and Master mason, his Lodge.

Q. Have you any fixed lights in your Lodge?

A. Yes.

Q. How many?

A. Three.

"N. B. These fixed lights are three windows, supposed (though vainly) to be in every room where a lodge is held, but more properly the four cardinal points, according to the antique rules of masonry"

Q. How are they situated?

A. East, south, and west.

Q. What are their uses?

A. To light the men to and from their work.

Q. Why are there no lights in the north?

A. Because the sun darts no rays from thence.

Q. Where stands your Master?

A. In the east.

Q. Why so?

A. As the sun rises in the east, and opens the day, so the Master stands in the east, (*with his right hand upon his left breast, being a sign, and the square about his neck,*) to open the Lodge, and to set his men to work.

Q. Where stands your Wardens?*

A. In the west.

Q. What's their business?

A. As the sun sets in the west, to close the day, so the Wardens stand in the west, (*with their right hands upon their left breast, being a sign, and the level and plumb rule about their neck,*) to close the Lodge, and dismiss the men from labour, paying them their wages.

Q. Where stands the Senior Entered Apprentice?

A. In the south.

Q. What is his business?

A. To hear and receive instructions, and welcome strange brothers.

* The answer to this question is changed at this time, by a change in the place of the Junior Warden. He now stands alone, in the south, and the Senior has a deacon with him in the west. No Entered Apprentice has, at this day, any office in the Lodge.

Q. Where stands the Junior Entered Apprentice?

A. In the north.

Q. What is his business?

A. To keep out all cowans and caves droppers.

Q. If a cowan or listener is caught, how is he to be punished?

A. *To be placed under the eaves of the house, (in rainy weather) till the water runs in at his shoulders and out at his shoes.*

Q. What are the secrets of a mason?

A. Signs, tokens, and many words.

Q. Where do you keep these secrets?

A. Under my left breast.

Q. Have you any key to these secrets?

A. Yes.

Q. Where do you keep it?

A. In a bone box, that neither opens nor shuts but with ivory keys.

Q. Does it hang or does it lie?

A. It hangs.

Q. What does it hang by?

A. A tow line, nine inches, or a span.

Q. What metal is it of?

A. No manner of metal at all, but a tongue of good report is as good behind a brother's back as before his face.

"N. B. The key is the tongue; the bone box, the teeth; the tow line, the roof of the mouth."

Q. How many principles are there in masonry?

A. Four.

Q. What are they?

A. Point, line, superficies, and solid.

Q. Explain them.

A. Point, the centre, (round which the master cannot err;) line, length without breadth; superficies, length and breadth; solid comprehends the whole.

Q. How many principal signs?

A. Four.

Q. What are they?

A. Guttural, pectoral, manual, and pedestal.

Q. Explain them.

A. Guttural, the throat; pectoral, the breast; manual, the hand; pedestal, the feet.

Q. What do you learn by being a gentleman mason?

A. Serrery, morality, and good fellowship.

Q. What do you learn by being an operative mason?

A. To hew, square, and mould stone; lay a level, and raise a perpendicular.

Q. Have you seen your master to day?

A. Yes.

Q. How was he clothed?

A. *In a yellow jacket and blue pair of breeches.*

"N. B. The Master is the compasses, the yellow jacket is the brass body, and the blue breeches are the steel points."

Q. How long do you serve your master?

A. From Monday morning to Saturday night.

Q. How do you serve him?

A. With chalk, charcoal, and earthen pan †

Q. What do they denote?

A. Freedom, fervency, and zeal.

Exam. Give me the Entered Apprentice's sign?

Respon. Extending the four fingers of the right hand, and drawing of them 'cross his throat, is the sign, and demands a token.

"N. B. A token is, by joining the ball of the thumb of the right hand upon the first knuckle of the fore finger of the brother's right hand; that demands a word."

Q. Give me the word?

A. I'll letter it with you.

Exam. Boaz.

"N. B. Exam. says B. Respon. O, Exam. A, Respon. Z; then pronounce Boaz."

Give me another?

Respon. Jachin. ‡

"N. B. Jachin and Boaz were two pillars in Solomon's porch.—1 Kings, chap. vii, verse '1."

Q. How old are you?

* The tow line is misplaced; it designates the roots of the tongue.

† The triple word is now "chalk, charcoal, and clay." We hope the statesman will renounce, and leave the masons to their "earthen pan."

‡ Jachin is not now given in the first degree, but alone in the second.

A. Under seven. (Denoting he had not passed master.)

Q. What's the day for?

A. To see in.

Q. What's the night for?

A. To hear.

Q. How blows the wind?

A. Due east and west.

Q. What's o'clock?

A. High twelve.

The end of the entered Apprentice's part.

FELLOW CRAFT'S DEGREE.

Ques. Are you a Fellow Craft?

Ans. I am.

Q. Why were you made a Fellow Craft?

A. For the sake of the letter G.

Q. What does the letter G denote?

A. Geometry, or the fifth science.

Q. Did you ever travel?

A. Yes; east and west.

Q. Did you ever work?

A. Yes; in the building of the temple.

Q. Where did you receive your wages?

A. In the middle chamber.

Q. How came you to the middle chamber?

A. Through the porch.

Q. When you came through the porch, what did you see?

A. Two great pillars.

Q. What are they called?

A. Jachin and Boaz.

Q. How high are they?

A. Eighteen cubits.

Q. How much in circumference?

A. Twelve cubits.

Q. What were they adorned with?

A. Two chapiters.

Q. How high were the chapiters?

A. Five cubits.

Q. What were they adorned with?

A. Net work and pomegranates.

Q. How came you to the middle chamber?

A. By a winding pair of stairs.

Q. How many?

A. Seven or more.

Q. Why seven or more?

A. Because seven or more make a just and perfect lodge.

Q. When you came to the door of the middle chamber, what did you see?

A. A warden.

Q. What did he demand of you?

A. Three things.

Q. What were they?

A. Sign, token, and a word.

"N.B. The sign is, placing the right hand on the left breast. The token is, by joining your right hand to the person that demands it, and squeezing him with the ball of your thumb on the first knuckle of the middle finger, and the word is Jachin."

Q. How high was the door of the middle chamber?

A. So high that a cowan could not reach to stick a pin in.

Q. When you came to the middle chamber, what did you see?

A. The resemblance of the letter G.

Q. What did that G denote?

A. One greater than you.

Q. Who's greater than I, that am a free and accepted mason, the Master of a lodge.

A. The grand architect and contriver of the universe, or he that was taken up to the top of the pinnacle of the holy temple.

Q. Can you repeat the letter G.

A. I'll do my endeavor.*

The repeating the letter G.

Resp. In the midst of Solomon's temple there stands a G,

A letter for all to read and see;

But few there be that understand

What means the letter G.

* For these rhymes the modern lecturers and books substitute pretensions, no less silly, to the seven liberal arts and sciences, and to a knowledge of all things useful and honorable to man.

Exam. My friend, if you pretend to be

Of this fraternity,
You can forthwith and
rightly tell

What means the letter G.

R. By sciences are brought to light

Bodies of various kinds,
Which do appear to perfect
sight,

But none but males shall
know my mind.

E. The Right shall.

R. If worshipful.

E. Both right and worshipful I
am.

To hail you, I have command,
That you forthwith let me
know

How I you may understand.

R. By letters four and science
five

This G aright doth stand
In a due art and proportion.
You have your answer, friend.

"N. B. Four letters are Boaz, fifth
science, Geometry."

E. My friend, you answer well,
If right and free principles you
discover,

I'll change your name from
friend,
And henceforth call you brother.

R. The sciences are well composed,

Of noble structures verse,
A point, a line, and an outside,
But a solid is the last.

E. God's good greeting, be to
this our happy meeting.

R. And all the right worshipful
brothers and fellows,

E. Of the right worshipful and
holy lodge of St. John,

R. From whence I came.

E. Greet you, greet you, greet
you thrice heartily well, craving
your name.

R. Timothy Ridicule.

E. Welcome brother, by the grace
of God.

"N. B. The reason why they denominate themselves of the holy lodge of St. John is, because he was the fore-runner of our Saviour, and laid the first parallel line to the Gospel. Others do assert, that our Saviour himself was accepted a Freemason, whilst he was in the flesh; but how ridiculous and profane it seems, I leave the judicious reader to consider."*

The end of the Fellow Craft's part.

THE MASTER'S DEGREE.

Ques. Are you a Master mason?

Ans. I am; try me; prove me;
disprove me, if you can.

Q. Where were you passed Master?

A. In a perfect lodge of Masters.

Q. What makes a perfect lodge
of Masters?

A. Three.

Q. How came you to be passed
Master?

A. By the help of God, the
square, and my own industry.

Q. How was you passed Master?

A. From the square to the compass.

Exam. An Entered Apprentice I
presume you have been,

Resp. Jachin and Boaz I have seen;
A Master mason I was most
rare,

With diamond, ashler, and
the square.

E. If a Master mason you would
be,

You must rightly understand the Rule of Three,
And J. M. B. shall make you
free,

And what you want in masonry,

Shall in this lodge be shown
to thee.

* In the higher, or sublime degrees, known by the common name of *Illuminism*, this idea is much enlarged upon. Its profanity is slightly covered by terms of reverence and honor.

† Mac Benac.

R. Good masonry I understand,
The keys of all lodges are at
my command.

E. You are a heroic fellow. From
whence came you?

R. From the East.

E. Where are you going?

B. To the West.

E. What are you going to do
there?

R. To seek for that which was
lost, and is now found.

E. What was that which was
lost, and is now found?

R. The Master mason's word.

E. How was it lost?

R. By three great knocks, or the
death of our Master Hiram.

E. How came he by his death?

R. In the building of Solomon's
temple, he was Master mason, and at
high twelve at noon, when the men
were gone to refresh themselves, as
was his usual custom, he came to
survey the works, and when he en-
tered into the temple, there were
three ruffians, supposed to be Fellow
Crafts, planted themselves at the
three entrances of the temple, and
when he came out, one demanded
the Master's word of him, and he re-
plied, he did not receive it in such a
manner, but time, and a little pa-
tience, would bring him to it. He,
not satisfied with that answer, gave
him a blow, which made him reel.
He went to the other gate, where
he was accosted in the same man-
ner, and making the same reply, he
received a greater blow, and at the
third, his *quietus*.

E. What did the ruffians kill him
with?

R. A setting maul, setting tool,
and setting beetle; carried him out
at the west door of the temple, and
hid him under some rubbish, till
high twelve again.

E. What time was that?

R. High twelve at night, while
the men were at rest.

E. How did they dispose of him
afterward?

R. They carried him up to the
brow of the hill, where they made a
grave, and buried him.

E. When was he missed?

R. The same day.

E. When was he found?

R. Fifteen days afterward.

E. Who found him?

R. Fifteen loving brothers, by or-
der of King Solomon, went out of
the west door of the temple, and di-
vided themselves from right to left,
within call of each other, and they
agreed, that, if they did not find the
word in him, or about him, the first
word should be the Master's word.
One of the brothers, being more
weary than the rest, sat down to
rest himself, and taking hold of a
shrub, which came easily up, and
perceiving the ground to have been
broken, he hailed his brethren, and
pursuing their search, found him
decently buried in a handsome grave,
six feet east, six feet west, and six
feet perpendicular, and his covering
was green moss and turf, which sur-
prised them; whereupon they re-
plied, *Mucius Domus Dei gratia*,^{*}
which, according to masonry, is,
Thanks be unto God, our master has
got a mossy house. So they covered
him closely, and, as a farther orna-
ment, placed a sprig of cassia at the
head of the grave, and went and ac-
quainted King Solomon.

E. What did King Solomon say
to this?

R. He ordered him to be taken
up, and decently buried, and that
fifteen Fellow Crafts, with white
gloves and aprons, should attend his
funeral, (which ought, among ma-
sons, to be performed to this day.)

E. How was Hiram raised?

R. As all other masons are, when
they receive the Master's word.

E. How is that?

R. By the five points of fellow-
ship.

E. Where are they?

^{*} The Latin tongue seems to have been familiar to the Hebrew masons of
King Solomon's temple.

R. Hand to hand, 1 ; foot to foot, 2 ; cheek to cheek, 3 ; knee to knee, 4. and hand to back, 5.*

" N. B. When Hiram was taken up, they took him by the fore finger, and the skin came off, which is called the slip ; the spreading the right hand, and placing the middle finger to the wrist, clasping the fore finger and the fourth to the sides of the wrist, is called the gripe, and the sign is, placing the thumb of the right hand to the left breast, extending the fingers."†

E. What's a Master mason named?

R. Cassia is my name, and from a just and perfect lodge I came.

E. Where was Hiram interred ?

R. In the Sanctum Sanctorum.

E. How was he brought in ?

R. At the west door of the temple.‡

E. What are the Master's jewels ?

The end of the Master's part.

R. The porch, dormer, and square pavement.

E. Explain them ?

R. The porch, the entering into the Sanctum Sanctorum ; the dormer, the windows or lights within ; the square pavement, the ground flooring.

E. Give me the Master's word ?

R. Whispers him in the ear, and supported by the five points of fellowship beforementioned, says, Mac Benae ; which signifies " The builder is smitten."

" N. B. If any working masons are at work, and you have a desire to distinguish accepted masons from the rest, take a piece of stone, and ask him what it smells of. He immediately replies, neither brass, iron, nor steel, but of a mason ; then, by asking him, how old he is, he replies, above seven. Which denotes he has passed Master.

P. S. I was induced to publish this mighty secret, for the public good, at the request of several masons, and it will, I hope, give entire satisfaction, and have its desired effect in preventing so many credulous persons from being drawn into so pernicious a society.

Such was Freemasonry one hundred years ago. The disclosure was ratified with an appeal to heaven before a legal magistrate ; many brethren renounced the society ; and the reasons of James Christie of Kirk Newton, Scotland, for doing so, in 1739, are perfectly suited to the case of seceding masons in 1830. We give an abridgment of them, with some small additions.

" An oath is a solemn act of religious worship, and must be done in truth, in judgment, and in righteousness.—*Jer. iv. 2.* It is only lawful when the things sworn to are true, certainly known, rightful, needful, and worthy of such, and so great confirmation ; all which is wanting in the Mason's oath.

* The mode of giving the five points of fellowship is the same this day, but the form of expressing it, is thus : " Foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear." Whatever is then whispered, must be kept secret under all the penalties of death and perjury.

† Modern lecturers place the thumb of the right hand to the left side of the abdomen, and then sweep it across, in token of preferring to have their bowels let out, rather than fail to serve a brother mason.

‡ So masonry insists upon it, to this day ; but the Bible informs us that the temple had no west door, for the Holy of Holies was there.

"The persons imposing the same have no lawful authority to administer an oath, especially with such rites and ceremonies as are in themselves sinful and unwarrantable, such as kneeling upon the bare knee, with the Bible open, and the naked arm upon the Bible, blindfolded, with a rope around the neck ; in this situation, the administration of the oath is a horrid profanation of the name of God, and of that holy ordinance, and a most base prostitution of it to corrupt ends.

"The oath is sworn rashly, without seeing a copy of it, or knowing whether it covers actions and things evil in their nature, which it actually does ; for it is unlawful to conceal the wickedness, superstition, blasphemy, and profanation of the name and ordinances of God, which is contained in Freemasonry.

"It is a mocking of God, and a prostituting of his ordinances to the basest of uses, in appending his name to a solemn oath, containing impious and dreadful imprecations, to conceal ridiculous nonsense, superstition, and a lie.

"An oath, even though lawful, is only for the confirmation of, and binding to truth and duty ; it is of no force at all, when it is applied to any thing in itself sinful, (which is the case with the masons' oath,) otherwise that holy ordinance might be perverted, as effectually to bind to sin, as to duty, which would be most absurd.

"Nothing holy can cover sin ; but holiness will for ever uncover the sin that hides behind it, as good men confess their faults. A lie is sin, and Freemasonry is no other ; therefore, a holy oath cannot cover it up, to continue to be a snare for the young, and a pitfall for the unwary."

The Fraternity made various defences against "*Masonry Dissected*," some in doors for the Lodge, and some publicly for the world. What was done in doors afterward appeared in Jachin and Boaz, which disclosure purports to have been made while *Lord Blaney* was Grand Master, thirty-six, seven, and eight years after Prichard's publication. By this the mystery is shown to be much amplified, changed, and complicated, with a view to distinguish between lodge and book masons. This fact rationally accounts for the origin of the difference between *ancient* and *modern* masons, which fell out between 1730 and 1738. Prichard's word *MAC-BEN-AC*, is the word of the ancients ; and the word *MAH-HAH-BONE*, is the word of Jachin and Boaz and of the *Mo-*

ders. The division is known to have been occasioned by the party called Moderns, making unwarrantable changes in "*the ancient landmarks*;" but what these changes were the Mystery forbids us to know, only as they are evident on a comparison of *Prichard's Masonry Dissected* with *Jachin and Boaz*.

The changes which followed the publication of *Jachin and Boaz* may be discovered by comparing that pamphlet with Morgan's; and one effect of these last variations of the Mystery seems to have been, to beget a union of the two great parties, ancient and modern, which the previous innovations had created. This union was consummated between the opposing Grand Lodges in Massachusetts at Boston, 1792; those of England at London, 1813; those of South Carolina at Charleston, 1817; and *that* division, we believe, has every where passed away: all lodges are now *ancient* masons, *working* after the *modern* lectures, and adopting the *modern* innovations.

Among the public measures adopted by the masons of 1730, to defeat Prichard's Disclosures, two articles are found in the Appendix to Anderson's Constitutions, Ed. of 1738. The first is entitled "*A Defence of Masonry, published A. D. 1730, occasioned by a pamphlet called Masonry Dissected.*" We give extracts of it, to show the art and temper of the Mystery in that day, and, also, to aid the Grand Lodge of New York at this day. After the lapse of three years' suffering under the direct assault of Antimasonry, we learn that the *Most Worshipful Grand Lodge* is contemplating an appeal by way of defence. Had materials been plenty to make a satisfactory appeal, twelve months would not have passed with heavy charges on their heads, and no effort on their part to rebut them. Their long delay can only be imputed to their utter inability to defend themselves: but the following will help them. The arguments against Prichard's Disclosures are as good as new against Morgan's Disclosures. The "*Defence*" is divided into four chapters.

" Chap. I. Among the extraordinary discoveries of the present age, nothing has been received with more delight and exultation, than a few sheets, written, it seems, *without partiality*, called *Masonry Dissected*. The *Grand Secret*, which has long withstood the batteries of temptation, that neither *money*, the master key of the heart, nor *good liquor*, that unlocks the very soul, nor *hunger*, that breaks through stone walls, nor thirst, a sore evil to a *working mason*, could bring to light ; has at last been disgorged *upon oath*, to the great easement of a tender stomach, the eternal scandal of the *fraternity*, and the good of the *public* never to be forgotten ! The design was no less than to disburthen a loaded *conscience*, to acquaint the World, *That never did so ridiculous an imposition appear among mankind ; and to prevent so many innocent persons being drawn into so pernicious a society !*

" What could induce the Dissector to take that oath, or the *magistrate* to admit it, shall not at this time be decided.

" However, I must give the world joy of so notable a discovery, so honorable, so circumstantiated ! a mighty expectation was raised, and, without doubt, is wonderfully gratified by this course of Anatomy. "*It must be this, it can be nothing else : It is as we always supposed, a whimsical Cheat supported by great Names to seduce Fools, who, once gulled out of their money, keep the fraud secret to draw in others.*"

" I confess, I cannot come into this method of arguing ; nor is it, in my opinion, a fair way of treating a *society* to run implicitly with the cry, without examining whether these reproaches are founded upon any thing in the *mystery* (as now represented) either *wicked* or *ridiculous*. For that stupid imputation of *drawing in fools for the sake of their money*, can have no weight in the present case ; since the *Fraternity*, as it now stands, consists principally of members of great honor and distinction, much superior to views so sordid and ungenerous.

" For once then, let this *Dissection* contain *all the Secrets* of FREEMASONRY ; admit that every word of it is *genuine* and literally true, and that the whole scheme consists of no more nor no less : Yet under all these concessions, under all the disadvantages and prejudices whatever, I cannot but still believe, *there have been impositions upon mankind more ridiculous, and that many have been drawn into a society more pernicious.*

" I would not be thought agitated upon this occasion, as if I were any way concerned whether this *Dissection* be true or false ? or whether the credit of *Freemasonry* be affected by it or not ? These considerations can give me no trouble. My design is to address to the sensible and serious part of mankind, by making a few impartial remarks upon this *Dissection*, without

contending for the reputation of *Masonry* on the one hand, or reflecting upon the *Dissector* on the other.

“Chap. II. The formidable objection which has given offence to the better part of men, is the copy of the *oath* as it lies in the *Dissection*. It has been a matter of admiration that so many persons of great piety, strict conscience and unspotted character, should lay themselves under so solemn an obligation, under penalties so terrible and astonishing, upon a subject so trifling and insignificant.

“To obviate this objection, I observe; that the *end*, the *moral* and *purport* of *MASONRY*, as described in the *Dissection*, is to *subdue our passions, not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellowship, good nature and humanity*. This appears to be the *substance*, let the *form* or vehicle be ever so unaccountable.

“There appears to be something like *Masonry* (as the *Dissector* describes it) in all regular societies of whatever denomination: They are *all* held together by a sort of *cement*, by bonds and laws that are peculiar to each of them, from the highest to the little clubs and nightly meetings of a private neighbourhood. There are *oaths* administered, and sometimes solemn obligations to *secrecy*: There are a *MASTER*, two *WARDENS*, and a number of *Assistants*, to make what the *Dissector* may call (if he pleases) a *perfect lodge* in the city companies. There is the degree of *Entered Prentices*, Master of his Trade, or *Fellow Craft*, and Master, or the *Master* of the Company. There are *Constitutions* and Orders, and a successive, a gradual enjoyment of offices, according to the several rules and limitations of admission.

“Chap. III. The design of this chapter is to remove an imputation, which has been often urged with great confidence, viz. *The Principles and the whole Frame of Freemasonry is so very weak and ridiculous, that it reflects upon men of the least understanding to be concerned in it!* And now, say the merry gentlemen, it appears evidently to be so by the *Dissection*, which discovers nothing but an unintelligible heap of stuff and jargon, without common sense or connexion.

“I confess I am of another opinion; though the *Scheme of Masonry*, as revealed by the *Dissector*, seems liable to exceptions: Nor is it so clear to me as to be fully understood at first view, by attending only to the *literal* construction of the words: And for aught I know, the *system*, as taught in the regular *Lodges*, may have some redundancies or defects, occasioned by the ignorance or indolence of the old members. And indeed, considering through what obscurity and darkness the *mystery* has been delivered down; the many centuries it has survived; the

many countries and languages, and *sects* and parties it has run through ; we are rather to wonder it ever arrived to the present age, without more imperfection. In short, I am apt to think that MASONRY (as it is now explained) has in some circumstances declined from its *original purity* ! It has run long in muddy streams, and as it were, under ground : But notwithstanding the great rust it may have contracted, and the forbidding light it is placed in by the *Dissector*, there is (if I judge right) much of the *old fabric* still remaining ; the essential pillars of the building may be discovered through the rubbish, though the superstructure be overrun with moss and ivy, and the stones, by length of time, be disjointed. And therefore, as the Busto of an *old Hero* is of great value among the curious, though it has lost an eye, the nose, or the right hand ; so MASONRY with all its blemishes and misfortunes, instead of appearing ridiculous, ought (in my humble opinion) to be received with some candour and esteem, from a veneration to its *antiquity*."

Chap. 4. of the "*Defence*" furnishes copious extracts of ancient books, to show that the superstitions of the Greeks, Romans and Druids were similar to, and as absurd as, the rites of Freemasonry ; which we admit without a drawback.*

The manner of treating "*Masonry Dissected*" in chap. 1, is the pattern of much ribaldry uttered by the masons at this day. They laugh to scorn the disclosures of Morgan, and then assume, if they by any possibility can be true, they are nevertheless harmless !

The end and object of masonry is described to be the subjection of the passions, and the promotion of charity ; but it is contrary to eternal truth that passion should be subdued in the dark recesses of the lodge room, in the very chambers of imagery ; or that charity should be promoted by giving a sworn preference to *men*, rather than to women ; and to the sign, grip, and word rather than to any point of worth even in the men.

* Another mode of public defence used by the Fraternity was the wide circulation of a spurious edition of *Masonry Dissected*. An edition printed at *Leipsie*, 1768, and translated for us, boldly charges the common *Masonry Dissected* with being spurious, and claims itself to be the real *Simon Pure*. It introduces many texts of Scripture, falsifies every sign, and token and word, and greatly improves the dialogue. "*The Handmaid*" has also published a spurious edition of *Morgan's Illustrations of Masonry*.

The author of the "Defence" neither admits nor denies being himself *a mason*. The inference is, that he was a mason. Then his acknowledgment that the *scheme of masonry* seems liable to objections, is all that could be expected of him; and likening it to the disfigured bust of an old hero, is the easiest way to confess that it is a *hideous* and *deformed* system: but standing as he did within seven years of the first masonic publication ever issued to the world, he should in candor have confessed that the *antiquity* for which it is so venerable, was of a very few years' growth.

We have here exhibited, in a small compass, what Freemasonry was thirteen years after the first organization of its first Grand Lodge; what reasons were offered by seceding members for disregarding its obligations; and what defence it made and put on record in its book of Constitutions. The review affords no encouragement to hope that Freemasonry will ever die of itself.

The institution could not then truly boast of any crowned head; of any permanent funds; of kindred lodges in all christendom; of stately halls; and of mighty power and influence; and yet it survived and triumphed. The English government did not think it worth killing; the people disregarded the contemptible thing; and thus it was left to grow and spread, to take root and strengthen, to lift up itself and boast, until it has inveigled in its toils the best names of the past age; it has established connexions in all parts of the earth, has taken a place among chartered and privileged companies, has accumulated real estate, and invested thousands in the public stocks; it has multiplied its oaths, and greatly increased the number of its points of obligation; it has exalted itself upon the throne, it sits in the chair of the national executive, it exerts a direct influence upon the removals and appointments in one most powerful branch of the cabinet at Washington, and now it is high time to crush, not its head only, but all its bones.

An Inquiry into the nature and tendency of Speculative Freemasonry, with an appendix. To which is added PLAIN TRUTH: A DIALOGUE; and the AUTHOR'S REASONS. By JOHN G. STEARNS, Minister of the Gospel, Paris, N. Y. Fifth Edition, revised and corrected; published for the Author. Utica. 1829. Duodecimo. 211 pp.

It is our purpose to examine and bring to view publications on both sides of the Masonic controversy. *Dalcho*, *Pratt*, and *Knapp*, among masons, have furnished our pages with the doctrines of Masonry; it gives us pleasure to introduce Mr. *Stearns* among seceders.

Our author was made a mason of three degrees in Champion Lodge, No. 146, N. Y., and walked with the fraternity a year, when he forsook the lodge and joined the church. He entered the ministry with literary and theological study at Hamilton College, where he was interrogated in 1819, whether he was a mason; and being charged while there to abstain from masonic associations, he replied that he had made up his mind, to have nothing more to do with masonry.

His first publication against the vain and false pretensions of the order, has the date of its copy right, 21st July, 1826: (Morgan was kidnapped in the following September.) This is "an Inquiry into the Nature and Tendency of Speculative Freemasonry." It is carried through in the spirit of a Christian minister, with the masonic writings of Town, Bradley, Preston, Hutchinson, and others before him, and a knowledge of the rites of the lodges in his breast. This inquiry led him where it must lead every Christian inquirer, deeply to distrust, abhor, and denounce the mystical beast, that assumes the robe of righteousness, the mantle of charity, and the name and office of the handmaid of religion.

It is natural to inquire what caused Mr. Stearns at that period critically to examine a system which other men received upon trust, or neglected without examination? The answer is honorable to him, and satisfactory to the inquirer: he had a *mason* deacon with whom the church dealt for irregularity. The deacon stood out; the matter of difference had no apparent connexion with Masonry, until the connexion discovered itself in the support the deacon received from his masonic brethren in the church.

and the ministry around. Mr. Stearns himself was pressed to give way from the strict path of church discipline, in consideration of his *masonic obligations* to the worshipful brother mason deacon! Councils were called, censures were passed, and divisions were made, which Mr. Stearns imputed solely to the "*Handmaid*," and her mistaken children. This led him to search and see for himself the parish records and title deeds of her birth and pretensions; and what he found her, he published her, *a system of self righteousness*. "The masonic Society is an unjustifiable combination acting with supreme regard to its own interests, and this combination includes a part of the church.—Masonry pretends to be a system of religion; and it makes the same pretensions, as the Bible, even to save men, and fit them for the society and the enjoyments of heaven. Will churches of our Lord be indifferent to this? Will they plead for it, and call it a good thing? Are they willing that their ministers and leading members should take an active part in propagating this false system, and seducing men to believe it? Those who are in connexion with the institution, are contributing their influence to support a system, which is no less false, absurd, and deceptive, than the system of Mahomet. Masonry cannot live in the church of God; this is not its element; there must ultimately be a separation."

The manner in which his Inquiry was received by the masons, and in which he was treated by the brethren for publishing it, next demands our notice.

Mr. Stearns was assailed in a spirit, of which the present day furnishes no example disconnected with Freemasonry. He was slandered with the epithets "*liar, impostor, moral perjurer, scoundrel*, &c. both in public and in private; in conversation, in anonymous letters through the post office, and in public prints. The spirit, character, and doom of "*Tom Paine*" were charged upon his honest effort for the churches; and his own brethren, masons in the ministry, in some instances, abused his good name without shame or mercy. Yet the work was read and did good. In the summer of 1827 it fell into the hands of the writer, and strengthened them greatly. When in the following year he passed from Albany west on the Cherry Valley road, Saturday night brought him near a church within ten miles of Paris. He attended its services on the Sabbath, with interest and with profit. Learning that the preacher was both a Baptist and a ma-

son, he called upon him, in the evening and in the morning, and the interest he felt in Mr. Stearns led quick to the inquiry after his health and prosperity. Such a tissue of calumny and slander as came from him, (whose preaching that day had edified me,) to the reproach of his brother Baptist preacher, Mr. Stearns, these ears have rarely heard, on any occasion. Any attempt to mollify the accusing spirit, by putting in a leading remark of kindness to Mr. Stearns, which a reader of his Inquiry could not fail to do, was steadily met with firmer asseverations, and backbitings more enlarged, until we parted.

Were this a peculiar case, it still deserves notice ; but it is not peculiar. The spirit which went forth to deceive the prophets of *Ahab*, that he might go up and fall at *Ramoth Gilead*, was not more a lying spirit, than the spirit of Freemasonry. It does possess the sons of the prophets, and fill the mouths of Christian ministers and of Christian members with bitter speeches of falsehood against their Christian brethren : it leads them, and persuades them to prophesy good to *Ahab* and to his mother *Jezebel*, and to prophesy reproach against the bold witness of the Lord and of the truth. Harken, fellow citizens, to this truth ; and were there not another to be spoken to the confusion of Freemasonry, this is enough to make it a duty to be separate from the society. It is insufferable that brethren should say all manner of evil of each other masonically, and commune together religiously. Let the worshippers of Baal serve him ; put a rope round their necks and follow him ; but let others be separate.

The Lodge took Mr. Stearns in hand in this style—

“ Brother John G. Stearns—

There has been certain charges laid before Champion Lodge against you, for a late publication entitled an “ Inquiry into the nature and tendency of Speculative Freemasonry,” wherein are contained many assertions untrue, and calculated generally to bring the craft into disrepute ; and as you are considered a member of said lodge, it was therefore resolved, that you be summoned to attend our next regular meeting, to show cause why you should not be expelled. Agreeable to said resolution you are hereby *summoned* to appear at our next regular (if consistent) if not, the next but one, to show cause, if any you have, why you should not be expelled. Champion, March 19, 1827. By order of the Champion Lodge, No. 146.

SAMUEL DEAN, Sec’y.”

Extract of Mr. Stearns' reply :—

"I cannot acknowledge any body of masons on earth, whatever powers they may assume, as a tribunal authorized to call me to an account for the use which I make of the liberties of the press, or for any other conduct. In the book referred to, I have freely, and I leave the public to judge if I have not candidly, advanced my sentiments on the subject of masonry. Had I not a right so to do? Is not this privilege secured to me by the laws of God and of my country? What class of men then are authorized to organize themselves as a tribunal, and to summon me to appear before them and answer for this? It is an outrage upon the liberties of the press, and upon the rights of man. *I am an American!—I am a free-born citizen of this happy Republic!*—As such, I am equally entitled, with the rest of my countrymen, to those liberties which heaven has bequeathed us, and which have been purchased at the expense of the sufferings and blood of our venerable fathers. True, masons have imposed oaths on me which are designed to deprive me of these liberties. But they are such oaths as I never understandingly consented to take. I was deluded, deceived, and imposed upon. I was told that they would not affect my religion nor my politics. Every person may here plainly discover that they seriously affect both. They are therefore null and void. The press is as free for Champion Lodge, or for any other lodge as it is for me; and if, in their judgment, I have published a book which is not true, they need apprehend no danger that it will *"bring the craft into disrepute."*

'He adds, if in publishing said book, I have violated the laws of my country, I will cheerfully appear before her tribunal, and answer in due form; as a Christian, if I have violated the laws of God, with reverence will I appear and answer before the tribunal of the church: but other tribunals this side of that which the Lord Jesus Christ will erect amidst the solemnities of the last day, I acknowledge none.'

What steps Champion Lodge further took in the premises, neither Mr. Stearns nor the public know.

The excitement which these steps with Morgan's abduction united to create, soon raised a demand for Stearns' Inquiry, that required a second edition of the work. The author accompanied this with an appendix proving the truth of Morgan's book by collateral extracts from approved masonic manuals. Antimasons affirm, and Freemasons deny, the truth of the disclosures. In this case,

more evidence is requisite for the public, and that which Mr. Stearns draws against Freemasons from their standard authors, is of irresistible force, and of the most satisfactory kind.

The public are further indebted to Mr. Stearns for his vindication of Antimasonry in a treatise entitled "*Plain Truth.*" The first chapter shows with clearness that "*Masonic laws require the taking of human life.*" The second chapter treats of some among the obnoxious points in the oaths of the higher degrees. Chapter III. "*Masonry pollutes the character of the Church of Christ.*"

"It is true," he says, "masonry is going into disrepute in many places. But how is it going into disrepute? I answer, by the efforts of the people. *Palsy* these efforts, and then would it be said, masonry is going into disrepute? Had these efforts never been put forth, would it now be said, masonry is going into disrepute? What has been done, is but the commencement of a great work. Look at the numerous profane temples of masonry scattered over the face of the land! How many lodges and chapters in every state? A grand lodge, a grand royal arch chapter, a grand encampment of knights of each state—a general grand royal arch chapter, a general grand encampment of the United States! Have these numerous and powerful grand and general grand bodies fallen into disrepute? Will they fall without the most vigilant exertions on the part of the people? Here is much to be done; and a great share of it must be done by the American churches."

Chapter IV. treats of the ministry, and *the objects to be gained by being at peace with the Masonic Institution.* In this chapter sentiments are uttered, which begin to be felt; and they deserve to be echoed, until they are universally adopted. His charge upon masonic ministers is, indeed, plain truth.

"Apparently pious and useful ministers, have done more than any other men, either in the church or out of it, to introduce masonry into the church, and to bring upon her all the afflictions which she now suffers or ever will suffer, on this subject. They have been leaders in these things. They have joined the institution, have recommended it as a "*good thing*," and have even extolled it as "*divine*." Their brethren have supposed, that it must be what they have recommended it to be; have followed their example, and have fallen into the same sin. If such has been their influence over members of churches, how much more

powerful and extensive has it been over unconverted men—especially the unwary youth! How many thousands of this class, have they, by their example and influence, lured into those secret chambers; many of whom, no doubt, will go down to perdition, under the guilt of masonic oaths! Had these ministers stood where they ought to have stood, as pillars in the house of God—had they kept clear from this unscriptural union—had they borne testimony against these unfruitful works of darkness, and these shameful secrets; masonry could never have found its way into the church—the door would have been effectually closed against it. But they have opened the door, and have helped in the evil with their own hands; and many of them appear determined that it shall not be removed.

“It is high time that people were awake—that churches should see that those ministers who are masons, however high they may stand, can err, and do err, on this subject. We must not believe what they say concerning masonry, so long as they adhere to it, and acknowledge its obligations binding; for they will not only quibble, but in some instances deny plain facts —

“Far be it from me to make any remarks, which shall tend to weaken the confidence of people in ministers, who are deserving it; but I wish them to see that ministers are not infallible—are not to be followed as guides any further than they follow the footsteps of Christ. I wish them to see the mighty influence which this class of men have had, in rendering masonry a popular thing, in uniting it with the church; and the influence which they now have over thousands, in preventing them from taking any active part against it. If people would do as these ministers and those who are under their influence, and believe what they say, would have them they would be as mute as a chord untouched.—What a wound have these men inflicted upon the precious cause of the Saviour! What reproach have they brought upon the ministry!—How much occasion have they given to say, christianity is a fable, and those who profess it, even its ministers, are no better than others! The only course these ministers can take, which will do away the disgrace they have already brought upon the cause; is to renounce, in the true spirit of the gospel, their connexion with that institution, and confess their wrong. This, and nothing but this, will heal the wound, and restore them to their former standing in the public mind: and they have no time to lose in doing this.”

After this just rebuke and admonition of the clerical masons, our author addresses another class, in the following strain:—

“Why is it that so many men of influence who are not masons, keep on the back ground, and are unwilling to have it

known on which side they stand? Should these men come forward and show themselves on the Lord's side, as they are bound to by all that is dear to Zion, the struggle would soon be at an end. But the course which they take protracts it, and renders it more unpleasant. Are these men afraid of losing their good name, their popular influence among masons? Is this the reason why they will not oppose what they know and acknowledge to be an abomination? Perhaps they have been told, and sincerely believe, that should they oppose the institution, it would be a serious injury to them?—Have ministers of Christ any thing to lose? If they have, let them relinquish their hold of it; If they have any thing but the precious cause of their divine Master, let them cast it away, it is only a dead weight. If they have a name or a character which can be destroyed, let it go; it is certainly worth nothing. Those who sustain the christian character, and pursue the path of christian duty, and with the great apostle to the Gentiles, have *suffered the loss of all things that they may win Christ*, have nothing to lose—no popular name nor delicate character; nor have they any thing to gain but Christ. But when we see men clinging to their popularity, refusing to come out boldly in defence of what they know to be the truth, for fear they will lose this, what unfavorable conclusion must we draw?"

Our author remarks forcibly upon the pleading for peace with Freemasonry, when there is no peace between truth and falsehood, between light and darkness, between sin and holiness; and there can be none between the Angel of the churches and the spirit of the lodges. Many masons belong to the various benevolent institutions of the day, Bible, Tract, Missionary, Education, and other societies, and subscribe to newspapers: if members and churches should renounce and disfellowship Freemasonry, these establishments might feel the loss. Does not this have an influence over some, especially leading members? "Is it not one grand reason why they do not act on this subject?—If so, what is the object to be gained?—It is *money*!—Look at it christian reader, it is *money*!—Are christians to pursue that course with masonry, or with any other corrupt institution in existence, by which they may obtain the most money? Tell it not in Gath!"

"What would be the consequence in respect to our benevolent institutions, if Freemasonry were disfellowshipped by the churches, is a question with which we have nothing to do. This is the question which interests us—*Is masonry corrupt*? This is not to be determined by the

quantity of money we can obtain to aid the cause of Christ ; but by an investigation of its principles, oaths, ceremonies, writings, and practice. If on such an investigation, the institution shall appear to be Antichristian, the duty is plain, to withdraw from it, disfellowship it, and overthrow it, utterly regardless of consequences : the great God, the wise disposer of all events, will take care of the consequences."

This is the faithful spirit of JOHN G. STEARNS, minister of the Gospel, Paris, Oneida county, N. Y. It is discovered in all his writings upon Masonry, and deserves to be considered by all the doubting, halting dependents of the lodges. Let them take once more his correcting hand.

"Seeing there are so many men of high rank, who in heart are Antimasonic, and who by the fireside, and in private circles, freely express their Antimasonic views, yet for fear of sacrificing the honors of the world, of losing their popularity, or some other object, will not lift a finger to put down the institution ; and seeing they influence hundreds of others, who dare not think, nor speak, nor act for themselves, to take the same ground as they do, there remains the more to be done by the people. *The people must do the work* And whatever may be the opposition of these *great ones*, and of our would-be lords and task masters, the voice of the people, like a mighty, irresistible torrent, will bear it away."

The fear of Freemasonry has fallen upon the great men of the earth. The noble, the rich, the learned, the mighty, have excuses, with some honorable exceptions, for keeping aloof from this controversy. They are unwilling to provoke the storm of masonic vengeance. Help has sprung up from the people, from men whose names were not known to the public before this combat ; from men who would have lived and died unknown beyond a small circle, had not the force of the masonic empire urged them to occupy a station on the bulwarks of freedom, that they would gladly have seen defended by abler hands. Among the boldest, earliest, and best, the most consistent, charitable, and just, whose writings have made him known to the public in the cause of Antimasonry, our author stands conspicuous. He was the first American Freemason to publish his convictions and the reasons of them, to the shame of false Freemasonry ; and he is the most thorough to require all the members not

only to leave, but also to renounce the deceitful system. The last of his works is "*A Dialogue showing the impropriety of pretending to leave Freemasonry without renouncing its obligations.*" The argument is managed with great ability, and the doubter is brought to confess that the church mason cannot be allowed to leave the lodge in a sly way. He is a mason, holds to masonic principles, counts one, and his influence supports the institution. If he will continue to be one of the number, if he will not renounce those abominable oaths, if he will not *confess* that he has *sinned* in taking them, he must leave the church. This conclusion is just and unavoidable, and all that can be asked our author concedes. "Be cautious how you move; treat the offender tenderly as a brother in CHRIST JESUS; labour in meekness to show him his wrong; but heal him of his leprosy, or shut him without the walls of the city."

We heartily recommend *Stearns on Masonry* to all inquirers after truth, especially of the religious class. The fearless and just preacher of righteousness, the judicious critic, and the logical reasoner, appears on every page: no man can rise from the perusal of this volume indifferent to the success of Antimasonry, or doubtful of the hypocrisy and dangerous falsehood of the lodge-going fraternity.

Abstract of the proceedings of the Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, of the State of New York, at the Annual Communication held at the Grand Lodge Room, in the city of New York, on Wednesday, the 2d June, and the special meeting on the 24th June, A. L. 5830. Pamphlet, 25 pp.

This pamphlet is furnished with a print representing the Ark of the Covenant having the Cherubim overspreading the mercy seat, &c. beneath which is a scroll inscribed, HOLINESS TO THE LORD.

The proceedings give the names of the grand officers present, and of the lodges represented by their officers

and those represented by proxy. Deputy Grand Master *Mordecai Myers* acted as Grand Master, a Jew, suitable to preside over the Antichristian Mystery. The whole number of lodges present was seventy-seven, when the whole number in the State exceeds five hundred: one seventh part for the whole! which shows the true condition of Freemasonry in New York, where Antimasonry has been so long "*dying away*."

The Grand Master appointed the following committees for the ensuing year:—On Credentials, on Grievances, on Warrants, on Charity, to audit accounts of Delegates, and on correspondence from other Grand Lodges.

The *Right Worshipful* Mr. Myers informed the members, that the *Most Worshipful* Stephen Van Rensselaer declined a re-election to the office of Grand Master. "*Robin's alive*," and yet Mr. Van Rensselaer is fairly "*saddle bagg'd*" with Freemasonry, while *Most Worshipful* Brother Major General *Morgan Lewis* has borne off the grand honors.

The report of the Finance Committee, appointed the year before, was read and accepted. It contains some interesting information. The *permanent fund* of the Grand Lodge, 2d March, 1825, was \$16,236 76, and 1st of June, 1830, it was \$9,589 33. Upon this result the Report adds:

"By the above statement, it will be seen that since 1825, the expenditure of the Grand Lodge has encroached on the Permanent Fund \$6,647 43, all which has been expended in addition to the income of the Grand Lodge, derived from its various sources of revenue.

"By proceeding in the same course of expenditure for a few years longer, the whole amount of the Permanent Fund will be scattered, and the fruits of the long toil and economy of the Fathers of this Grand Lodge expended.

"The Finance Committee consider that every social institution, whether it is a family, a Lodge, a Grand Lodge, or a Nation, should keep its expenses within the limits of its income, except in some extraordinary cases. They therefore *recommend*, that no further appropriations should be made from the Permanent Fund. But that such a reduction be made in the salaries of Officers, and pay of Representatives, as may leave a balance for the purposes of Charity, out of the income of the current year.

"There has been a diminution of the income of the Grand Lodge, for several years, as will be seen by a reference to the accounts of the Grand Secretary, and Grand Treasurer, herewith appended."

The *permanent fund*, in the light of the "*Western sufferers*," proves like a March snow in the sun; it melts away at *high twelve*, and quickly changes its *permanent* shape into a gladly flowing stream. Six thousand six hundred and forty-seven dollars wasted out of sixteen thousand two hundred and thirty-six, in short of three years! The dilapidation does not appear to have commenced until October, 1827; for the committee, after declaring *how* the fund stood in March, April, and May, 1825, add—"The *Permanent fund continued in the same state, until October, 1827, with the exception*" which they make of a part of the *United States 6 per cent. stock*. Then came a breaking up of the fund in time to meet the exigencies of the trials of the kidnappers, &c., together with expenses at the Western elections, absolutely necessary to destroy political Antimasonry, and thus to save the life of the Most Worshipful Grand Lodge, and to preserve the remnant of its funds.

From June, 1827, to June, 1828, it appears that, besides the interest, \$2049 49 were drawn from the Permanent Fund; and \$1049 49 of this went to pay "*E. Irving's bill for swords!*" The use they made of these swords is not mentioned. From June, 1828, to June, 1829, the fund paid, besides interest, \$1815 45½. From 27th May, 1829, to 26th May, 1830, \$1871 20. Total, \$5735 94½, which leaves \$912 deficit in the permanent fund, that has no precise date or year affixed to its departure. It is to be observed, that this expenditure was made in addition to the disbursement of the *entire revenues* of the Grand Lodge, which amount annually to some thousands: a revenue sufficient to pay all current expenses *in time of peace*, and leave a balance to increase the permanent fund.

"The Committee on grievances, to whom was referred the petitions of a number of Lodges subordinate to the Grand Lodge of the State of New York, pray leave to report:—That they have examined the said petitions, all of which pray a remission of dues, some for a longer, and some for a shorter period of time, but all for similar reasons.—The committee having considered the subject, and presuming that a number of the other

subordinate lodges are similarly situated with the said petitioners, they recommend that some general provision be adopted by the Grand Lodge embracing the interests of all the subordinate Lodges, who may desire to avail themselves of such provisions.

"All which is respectfully submitted."

The grievance upon which the committee reports, is of this sort. Every lodge in the state holds its power to make nincompoops by a parchment, under seal of the Grand Lodge. This they call a warrant, or charter, and are well paid for. Every subordinate lodge exacts of each member, in addition to his fees of initiation, a small sum *quarterly*, (fifty cents per quarter,) and also pays a small sum *quarterly*, or *annually*, to the Grand Lodge, say eight dollars per annum. These are supposed to be the "*dues*," which the lodges pray to have remitted. If they pay not *annually*, they forfeit their *charters and jewels*. In these dull times, the members of lodges do not pay *quarterages* with their usual promptness, so the lodges are backward with their dues; and since all the lodges which pray for a remission, desire it "*for similar reasons*," and "the committee having considered the subject," presume "that a number of other subordinate lodges are similarly situated with the said petitioners," we are left to infer that the cause of their prayer is *the low state of masonry*. Some lodges have not met at all, others have only assembled to elect their officers; to pay dues for *this* privilege, is more than they can bear; they pray to have them remitted. While the permanent fund holds out, this prayer may be granted, but no longer. When the fund is exhausted, and the lodges fail to pay dues, the Grand Lodge must starve out.

"*The Committee of Charity*" is one from which we may expect great things. Being the almoners of this benevolent fraternity, whose revenues are several thousands annually, we look for many proofs of misery relieved, and distress comforted, in this day, when all eyes are waiting for the evidence of masonic almsgiving. The published proceedings show three petitions for alms *presented*, and four *acted upon*. The first three were granted; \$10 to the widow Sarah Johnson; \$15 to Brother Simon Dakin, and \$30 to Brother Ambrose Eggleston, who had been previously elected and installed *Worshipful Grand Chaplain*. Were it not in the power of the Grand Lodge to dub many Rev. Gentlemen with this worshipful title *scot*

free, it might be suspected that Worshipful Brother Eggleston was led, like one by the High Priests of old, to prize his Master at Judas' standard, *thirty pieces of silver*. It was a round sum. The *Widow*, as the least needy of the three, receives least; the Rev. Brother, as most worthy, receives most.

The remaining petition is that of Brother *Edward Doyle*, which was "referred to the Grand Stewards Lodge." Who is Brother Edward Doyle? The same who kept a warehouse in Rochester, in 1826; who received *Daniel Johns*, the mason from Canada, and helped him to the copartnership with Miller and Morgan, in hopes of filching the manuscripts; who followed the carriage bearing off Morgan, from Rochester to Hanford's landing, and returned on the Ridge road, mounted upon Ezra Platt's black mare, on the morning of September 13th; who refused to testify in this matter before the Grand Jury, on the plea that his answers would subject him to a criminal prosecution; who refused to attend the summons of the court, as a witness in the Morgan trials; and who, finding the *persecution* of masons grow hot in the West, suddenly removed in 1827 or 8 to this city, where his earnest and repeated petitions for charity have made him distinguished, as one of the "*Western sufferers*." Probably the Committee of Charity had doubts about the propriety of granting "*Brother Ed. Doyle's*" petition, else they would not have referred it to the Grand Stewards. It is a very plain case; they ought to deprive him of the epithet "*brother*," or to give him a pension for the risk and suffering he has incurred on account of that relationship. To *brother* him, and let him want, under the sacrifices he has made to the fraternity, is insufferable, while any of the permanent fund remains. "*Brother Doyle*" must feel it to be so; the *cable tow* cannot sustain the weight of such neglect; it must break, and then *Iago's* story will make all Venice tremble. He knows more than some dream of; and it would be the height of charity and duty in the Grand Lodge to grant him his request.

Any mistakes we shall cheerfully correct.

Next follows a list of about one hundred names of members *suspended* for non-payment of their *lodge dues*, or quarterages. These men are wrong; they ought faithfully to obey the Handmaid; or openly to renounce her authority.

THE INSTALLATION.

The Most Worshipful Brother Major General Morgan Lewis, Grand Master elect, was installed on the 24th of June, in Masonic Hall, New York, by Most Worshipful Past Grand Master Elisha W. King.

"The particular ceremonies having been performed, which are not to be described in writing, the M. W. Bro. King addressed the new Grand Master as follows :

"Most Worshipful Brother,

"I congratulate you on your elevation to the highest honor which Masonry can bestow. In this exalted station it will be in your power not only to guard this most ancient and honorable society from innovations, but also to extend the blessings of its influence.

"Freemasonry can now enrol on her list of patrons, another soldier of the Revolution, and whilst the most important offices in this Institution shall thus continue to be filled by men enjoying the affections and confidence of an intelligent community, we may reasonably hope that the apprehension and prejudices which have been recently excited by the misguided conduct of a few obscure and wicked individuals belonging to the order, will ere long be dissipated, and the benign influence of Freemasonry again be exercised without interruption."

"This most ancient and honorable society" sounds quite old fashioned. M. W. Brother King is behind the times. "It will be not only in your power to guard it from *innovation*."—Does the brother mean that General Lewis ought to prevent the introduction of a new test, to supply the place of L O S ? or that it would be an "innovation" to make a change in the body of masonry, similar to that which followed the publication of Prichard's book ?—It is an insult to the public for any gentleman gravely to speak, on a public and solemn occasion, of "*extending*" the blessings of the influence of that depraved mystery, which is correctly delineated in the disclosures of seceding masons. Freemasonry may boast over Morgan Lewis, that she now enrolls on her list of patrons, another soldier of the Revolution ; but she cannot boast over the truth : that is the word of the Eternal, and it will triumph. The thing unveiled in Morgan's book has no shadow of a blessing to shield it from the fiery indignation of the people. It is much more impious and dan-

gerous, and somewhat less silly, than the mystery as revealed by Prichard; but no license of poetry, no stretch of imagination, no creation of fancy, may be allowed to rejoice in extending the blessings of the influence of this hypocritical brotherhood.

Most Worshipful Brother King speaks of the kidnappers, as "*a few obscure and wicked individuals.*" He should know better; he should know that our country rarely furnishes men of fairer character, men further removed from obscurity, men more honored, than many of the kidnappers were, before their connexion with the Morgan conspiracy. It is worse than in vain to talk of *obscure* individuals, who are generals and colonels in the militia and in the regular service, high sheriffs of counties, settled ministers of the gospel, and members of the New York legislature. Few men are better known than such men, and such men are the *indicted*, and in some instances the *convicted* individuals, designated by E. W. King: the number of the convicted would be increased, if the obligations of masonry did not close the mouths of witnesses.

That these men were "*wicked*" above others in the same sphere of life, was never charged or considered, until the abduction of a Freeman proved them to be so. The Grand Master calls them "*a few worthless individuals,*" but truth forbids us to believe it; they have borne, and in some instances still bear, the highest honors in the lodges, as well as in the community where they reside, and they are in no sense more *worthless*, than the other members of the fraternity, who uphold them in their rebellion against the laws.

The Grand Master's reply furnishes the following sentiment:

"If masonry, a humane institution, is to be anathematized for having furnished a few, a very few enthusiasts and fanatics, what shall we say to those deemed of divine origin? Has not every religion which History records, been obnoxious to similar objections? and among them none perhaps has shed more blood than that which we profess. Shall we therefore discard it? Shall we deprive suffering humanity, of its best, its surest consolation, under the chastening afflictions of divine dispensations? I say, God forbid.

"But we have been told (as falsely as insiduously) that masonry has a certain aptitude to demoralization. Might not the same be said with equal justice of the sacred writings? Has not

the religious fanatic, as well under the Jewish as Christian dispensation, invariably justified his lawless shedding of blood, on those revealed, but misconceived Truths, we hold divine.

"But we have our mysteries, so has our holy religion. The writings of our patron saint, are full of them; we shall not therefore, I trust, discard the one or the other."

From the Most Worshipful's remarks, it is to be inferred, that if masonry is not quite so good, neither is quite so bad as our holy religion; where that has slain one, this has slain a thousand; where that is said to be demoralizing, the same may be said, "*with equal justice of the sacred writings!*" "*WE HAVE MYSTERIES; so has our holy religion!*" Truly the Most Worshipful is an adept in the science of masonry; he does every way better than a Jew in "Solomon's chair." The same sentiments uttered by the Right Worshipful M. Myers would alarm the public. That a great society exalts itself above the Christian church should excite fear; a just fear that the deluded members themselves are cheated and cheating, in the dearest privileges and hopes of men; but coming from General Lewis, the sentiments are not suspected, even while they stab.

Such are "the proceedings of the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in the State of New York," A. D. 1830, sent forth by the hand of the Grand Secretary, under the wings of the cherubim, and "HOLINESS TO THE LORD."

THE LOCKPORT TRIALS.

The recent trials of the kidnappers at Lockport, are full of instruction into the nature and tendency of masonic obligations. On the trial of Ezekiel Jewett, *Nathaniel Newman*, was rejected by Judge Marcy, *as trier*, from the pannel of the jury, "because he was hampered by his masonic oath." Orsamus Turner, Deputy Marshal of New York, being sworn as a witness, refused to answer three questions, lest he *might be indicted for murder*. But the Court fined him \$250, with 90 days imprisonment in the county jail. Eli Bruce and John Whitney, being called as witnesses, refused to be sworn, and were sentenced to fine and imprisonment. W. P. Daniels, being sworn as a witness, refused to answer a question, because the answer *would expose* him to an indictment for MURDER, and he was excused by the Court. We hardly need say, Jewett was acquitted.